MONTHLY

Regd. No. L 767

Tahrik-i-jadid

Digitized by Khilafat Library Rabwah

Editor : Naseem Saifi

Rabwah

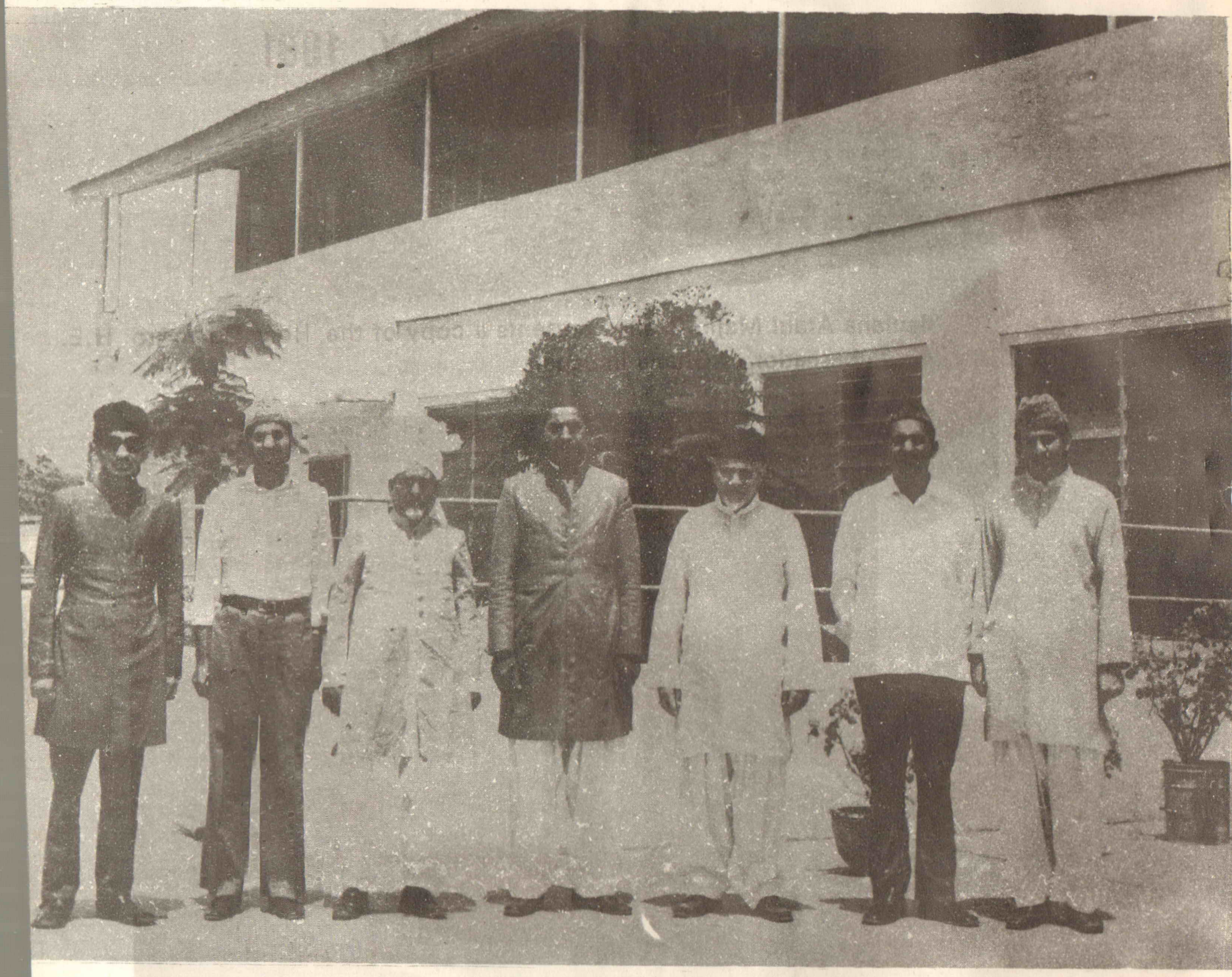
WAFA, 1360 JULY, 1981

Maulana Ataul Majib Rashed presents a copy of the Holy Quran to H.E. the Ambassador of Ghana in Japan.

مکرّم عطاء المجیب صاحب راشد مبلغ سلسلہ عالیہ احمدیّہ جاپان میں غانا
کے سفیر صاحب کو قرآن کریم پیش کر رہے ہیں۔

DR. Zia-ud-deen passes away

t is announced with great regret that Dr. Zia-ud-deen, Chief Medical Officer, Ahmadiyya Hospital, Kano (Nigeria) passed away on the 11th of July 1981 at Kano. In the picture below he is seen econd from left. The photograph was taken in 1976 in front of the Ahmadiyya Hospital, Kano which was established by the late Dr. Zia-ud-deen.



نہایت افسوس کے ساتھ احباب کو اطلاع دی جاتی ہے کہ محترم ڈاکٹر ضیاء الدین صاحب چیف میڈیکل آفیسر احمدیہ ہسپتال کانو۔ نائجیریا
۱۱ر جولائی کو وفات پاگئے۔ اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ

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محترم ڈاکٹر صاحب مرحوم کا جنازہ ربوہ لایا گیا اور بیس تاریخ کو سیدنا حضور ایدہ اللہ امام جماعت احمدیہ نے ان کا
جنازہ پڑھایا۔ موصی ہونے کی وجہ سے بہشتی مقبرہ میں ان کی تدفین عمل میں آئی۔

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVII—No. 7

July 1981

Editor
NASEEM SAIFI

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MALFOOZAT

Disrespect for Divine Government

If a minor official of the Government, like a peon, comes to collect the tax, no body opposes him and if anybody does so he is considered to be a traitor and is punished. But the people do not mind the Divine Government. Those who come from God (i.e. those who are commissioned by God to reform the people) are clothed in poverty. People look down upon them and mock at them and make them a laughing stock, whereas God says :

يا حسرة على العباد ما ياتيهم من رسول الا كانوا به يستهزؤن

God is truthful ; He does not tell a lie. He says that all the prophets that have appeared starting from Adam have been mocked at. But with the lapse of the time they were praised. Sheikh Abdul Qadir Jilani, may God have mercy on him, was declared a kafir by two hundred ulema of his time. Ibn Jauzi who was Muhaddis wrote a book and named it Tablis-i-Iblis and used very unpalatable words in it to deride the Sheikh. But after two hundred years, Sheikh Abdul Qadir was admitted and proclaimed to be a very perfect and truthful, righteous person and accepted by a very large number of the people. The world knows (the whole story). It has not happened only to Sheikh Abdul Qadir, every Wali had to pass through all these things.

(Malfoozat Vol. X, p-293)

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Notes and Comments

Hazrat Maulana Nur-ud-Deen, may God be pleased with him, the first Successor of the Holy Founder of the Ahmadiyya Jamaat dictated an autobiography which was published under the Title "Mirqatul Yaqeen fee Hayat-i-Nur-ud-Deen". In this autobiography he says :

(1) When I was studying at a Maktab (Maktab is a religious school run in the mosque or at home by a religious scholar, to give elementary education to the young children of the area), once our teacher sent us to the Mosque to pray." A fellow student of ours made ablution and then addressed us and said, "Friends, what to talk of the prayer, and who would really like to pray. He said this and rubbed his forehead against a mud wall to make his forehead dusty (a sign of having prostrated on the ground) to show that he had offered his prayer in the Mosque. He told us how to tell lies and urged us not to pray.

As a consequence of all this he became, later on, a notorious thief and in our town, Bhera, he was numbered as the biggest thief and a man of very bad character. Once he jumped from the wall of a fort and he was arrested; he had to undergo great hardships.

Do pay heed to this advice of mine that you should offer your prayers from the core of your heart.

(2) Quite a number of my male children passed away in infancy. Whenever a son of mine died I would take it that there must have been some deficiency (moral) in him and that God would give me a better one. It is the non-believers who lose hope in God. When the Bounties of God are not well appreciated the person concerned is deprived of them God the Almighty does not take back His Bounties except when one proves oneself to be ungrateful. Of course when a Bounty is taken back (i.e. man is deprived of it) one should not lose hope in God (for, He is in a position to give another and a better one, too).

(3) Once the Holy Prophet, sallallaho alaihi wa sallam, told me in a dream that I should be reciting the following prayer very often.

ربنا آتنا فی الدنیا حسنة و فی الاخرة حسنة

وقنا عذاب النار

(O our Lord grant us the good of this world and the good of the next world and save us from the chastisement of the Fire).

Dr. Bangura reports from France

Dr. Idris Bangura M.D. (of Sierra Leone) who is studying surgery in France on a three year scholarship course reports that he had the good fortune of holding a meeting on the 20th of February, 1981 to explain the prophecy of the Founder of the Ahmadiyya Jamaat in connection with the Promised Reformer (Muslih Mauood). He invited the Doctors who are there from various parts of the

world, to study different courses of medicine, ann told them that he would like to explain some aspects of the teachings of Islam, especially the pophecy about the Muslih Mauood. Dr. Bangura says that though he was not very sure that he would be able to say much on this subject, for he did not have the relevant literature, yet the meeting was very successful. Immediatley before the meeting he was able to get hold a copy of the Bulletin issued by the Sierra Leone Mission which contained the complete wording of the prophecy. He read it out and explained different aspects of the prophecy.

The Doctor told his audience that the main aim of the teachings of Islam is to establish the Oneness of God, the Creator of all the universes, and to generate a relationship between man and his Creator.

Answering a question from one of the invitees, Dr. Bangura told the audience that the time, is not far when the wohle world would accept Islam as its religion and everybody would benefit from its most practicable teachings.

Refreshments were served and the audience expressed gratitude to Dr. Bangura for so nice a meeting.

Dr. Bangura has asked friends to pray for him that he may complete his course with brilliant results and also that he may always be enabled to serve the religion of God. It will be of interest for the readers to know that Dr. Bangura has dedicated his life for the service of religion. Huzur has granted his application and told him that on the completion of his studies he would be posted somewhere in West Africa as a Medical Officer at one of our Clinics.

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OBITUARY

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It is announced with great regret that Maulana Ghulam Ahmad Farrukh, a veteran Missionary of the Ahmadiyya Jamaat, passed away on the 18th of April, 1981 at Guddu Barrage where he had gone to meet his relatives. Inna lillahi wa inna ilaihi rajioon. He was a Musi and therefore his Janaza was brought to Rabwah to be buried in the Bahishti Maqbara.

The late Maulana Farrukh had served the Jamaat in the preaching field for no less than forty years. Most of this time he was in the Province of Sind where he learnt the Sindhi language and made very good additions to the literature of the Jamaat in this language. He had also served the Jamaat as a Missionary in Fiji. There he was instrumental for the building of a huge complex which is now serving the Jamaat in different ways.

The staff of the Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan and the staff of the monthly Tahrik-i-Jadid send their condolences to the bereaved family and all of us pray to God that God the Almighty may grant him an elevated place in the Paradise, and consolation to the family of the deceased.

Examination

RESULT

HAVE YOU INFORMED HAZRAT IMAM JAMAAT AHMADIYYA OF YOUR RESULT ?

SOCIAL STRUCTURE OF ISLAM

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Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book fo m.

What I have said so far is the foundation of the Social Structure of Islam. Now I would like to talk about the factors with which are constructed the doors, the walls and the roof of this edifice. It is known to all of us and we do understand it that the construction of a building and its completion needs concrete (stone), lime, cement, sand, bricks, wood, iron etc., No building can be put up without these elements nor can any building be made strong, safe, comfortable and comforting without them. Likewise the elements that we need for the social structure of Islam are: (1) to look after the poor and needy, (2) to feed the hungry, (3) to take care of the orphans and widows, (4) to arrange for the voluntary charity, (5) hospitality, (6) to look after the sick, 7) to give the right to the neighbours that are due to them, 8) to make clean transactions, (9) to treat the people nicely, (10) to think good of the people, (11) to show good morals, (12) mutual cooperation, (13) unity and mutual concord, (14) & (15) humility and to take all the people alike, (16) to pardon the offender, (17) to make sacrifice for the benefit and good of others, (18) to be grateful, (19) to do justice and (20) to be benevolent.

In order to explain all these aspects of the social structure of Islam I would like to introduce them with a verse of the Holy Quran, for, the Holy Quran is the fountain-head of all guidance and I then would like to quote the Hadees of the Holy Prophet, sallallaho alaihi wa sallam, for, it was he to whom the final and perfect code of life was revealed and it was he who could make it understand in the best possible way; his pure life is a perfect and practical commentary on the Holy Quran.

Sahibzada Mirza Mubarak Ahmad

It is an undeniable truth that in order to understand the Holy Quarn it is vitally important that one should know the life of the Holy Prophet sallallaho alaihi wa sallam and in order to understand the Holy Prophet, sallallaho alaihi wa sallam, and to know his status, one needs to know the Holy Quran. After these two, I would like to quote the instructions of the Holy Founder of the Ahmadiyya Jamaat and his practice, too, for, whatever he got was from his Teacher and Master and the one whom he fully obeyed, and his advent had been destined to make Islam supreme.

KHUTBA

WE DO NOT NEED ANYTHING EXCEPT GOD

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A prosperous life is based on strong link with God

Addressing the Friday Gathering at the Masjid Aqsa, Rabwah, on the 27th of March, 1981, Hazrat Imam Jamaat Ahmadiyya, said (gist) I hope that the auxiliary organisations—Ansarullah, Khuddamul Ahmadiyya, Atfalul Ahmadiyya, Lajna Imaullah and its branch, Nasirat—who have been given by the Khalifa specific duties to perform are performing their respective duties nicely, but so far as human life is concerned, the door for improvement is always wide open. (Some people were jumping over the heads of others to come forward, Huzur pointed towards them and said that this should not be done).

Of course so far as improvement is concerned it needs a constant effort. At times the members of these organisations begin to think that since the Khuddamul Ahmadiyya is there (and it has to look after the youth) the parents have been absolved of their duty to look after their children. This is quite wrong. These organisations have to work in their own respective sphere while the whole Jamaat—the Jamaat as a unit—has to work for a greater circle and that means for everybody. The whole Jamaat has to make preparations for their greater task which has been assigned to them : to make supreme in the whole world. The Khuddamul Ahmadiyya looks after the youth and takes care of their being able to read and understand the Holy Quran, the five daily prayers and some of the important things that they are expected to know at their stage of life. But they are not concerned with the atmosphere that prevails in the homes. They are not concerned with what happens in the houses of Zaid and Bakr; how are the children in these homes being brought up or how are they trying to instil the love of the Holy Prophet, sallallaho alaihi wa sallam, or how are they being told what the excellences of Islam are. How can the Khuddamul Ahmadiyya know whether the elders are carrying out their responsibilities in respect of their children and young ones, or not.

The Khuddamul Ahmadiyya cannot enter the homes (this is not allowed even to near relatives).

So far as Ansarullah are concerned they have to carry out their responsibilities outside the homes and at the same time they have also to look after the young ones inside the four walls of their houses. It is for them to see that an atmosphere prevails in their homes. They have to tell their young ones that the problems of today can be solved by following the teachings of the Holy Quran, and in no other way whatsoever.

This is the duty of the Ahmadiyya Jamaat and it is not a thing that can be accomplished within the span of one generation (though we would be happy if it could be accomplished within the span of one generation). We have to continue discharging this duty generation after generation so that the whole of mankind can be brought under the cool shadow of the mercy of God. (Cont. on page 20)

KHUTBA

THE JAMAAT SHOULD PRAY FERVENTLY

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that God may remove our worries

Hazrat Imam Jamaat Ahmadiyya, may God be his helper, told the members of the Jamaat to pray to God that He may remove the worries of the Jamaat and come to our help as He had been coming in the past. Huzur was addressing the Friday Gathering at the Ahmadiyya Mosque, Islamabad; on the 5th of June, 1981.

Huzur remarked that this kind of periods of worries have always been confronted by the Jamaat of the believers with courage and steadfastness. They are nothing new to us. We have passed through them before and God has been coming to help us. Such periods are always transitory and do not last for long.

Huzur dilated on the philosophy of the prayer and exhorted the members to pray fervently during the remaining days of the month of June (although this Khutba could not be carried by the Tahrik-i-Jadid before the end of June, yet it is worthy of note that since prayers are always needed, the readers should pray very fervently whenever this Khutba gets to their hand).

As for the prayer (supplications) Huzur said that God has made it very clear in the Holy Quran; we have not to look for God in the Galaxies or elsewhere in the moon or the sun. He is very close to us. He says *Innee Qareeb* : I am near. We have not even to shout loud to make Him hear, for He knows even the thoughts of the people. He it is who says Ojeebo Da'wa tadda-i-iza, da-aan. I hear the call of the one who calls on me. The ups and downs of the life are always there. Some times adversity overtakes and some times prosperity is there.

Huzur said that the Jamaat had experienced all these things during the last 92 year of its life. When all the doors are closed, then the door of God opens; He comes to help His servants.

He prayed to God that He may cover up our shortcomings and He may grant us even the kind of things that we do not deserve.

In the second half of his sermon Huzur talked to those who live or act contrary to the commands of God and told the audience what happens to this type of people. It was in continuation of his previous Khutbas.

Useful and Interesting

Call a few friends—mostly non-members—to tea and invite the Missionary also. Let there be some discussions on a cup of tea.

The discussion should be in the form of questions from the non-members and answers from the Missionary. All of you will surely enjoy this kind of programme. It is useful and interesting.

If you try this programme, let us know that you have done it.

God bless you.

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SO SAID

The Founder of the Ahmadiyya Movement

Perfect Man

God says that man should become Adam and Adam here refers to perfect man. When the perfect man becomes Adam, then God Commands the Angels to prostrate for him (i.e. they should obey him) and God accomplishes his tasks through the Angels. But in order to become Adam, man must have a perfect communion with God. When a man does every thing under the command of God. Then it can be said that man has really become for God and that is the stage of his life where God is every thing for him and no body can put his hands in his affairs through enmity. But he who does not care for the commands of God, is the person for whom God also does not care. A verse of the Holy Quran says :

ولا یخاف عقبھا

that when He chastises the disobedient people He does so in a way that the children are also involved and no thought is given to them as to what would happen to these children of the disobedient person when he has gone away from this world.

Another verse says :

مایعبا ؤکم ربی لولا دعاءکم

God does not care whether you try to be obedient to Him or you treat His commands carelessly.

(Malfoozat, Vol VIII, p-128)

Remembrance of God

How can you be for God? By keeping yourself busy in His remembrance, all the time, day and night. But His remembrance does not mean that you should take a Rosary, rather it means that whatever you do, you should think over it—before you start the work—whether it is in complete accordance with the will of God or not. When a man becomes a perfect man by doing so, then God becomes for him and according to

ولی المومنین

(i.e. He is the friend of the Believers). He protects him against all the worries.

(Malfoozat Vol VIII, p-130)

Righteousness Attracts

It there is just one person, God-fearing, righteous, full of zeal for the propagation of religion, God grants him the power of attraction and he gathers some people around him, for, a Believer can never continue to be all alone. It is not only through miracles that the truth is proclaimed, the true Believers are also given the power to attract. The good natured people are drawn to him—and the bad natured people are also made to serve the true Dispensation and thus make it known to the people and carry the message far and wide.

(Malfoozat Vol VIII, p-199)

No Tricks can Work

It should be remembered well that whoever is for God, God is for him. But nobody can deceive God. If some body thinks that he can play some tricks and have God on his side, he is actually deceiving himself and it is nothing short of his foolish-

ness. The root cause of all the evil is the love of the glittering world. Man gets blinded with it and abandons his humanity; he does not understand what he is doing, and what he should do.

Whereas a wise person cannot be deceived, how can someone deceive God. But let it be remembered that the root cause of evil deeds like this is the love for this world. The greatest sin that has overtaken the people in this Age and has caused ruination for them is no other but this one: the love of the world. In every condition of theirs– sleeping, waking, sitting, standing, walking– the only thing that troubles their mind is the love of this world. They do not even think of the time when they will be lowered into the grave. Had this type of people feared God and thought of the religious affairs, it would have benefited them a lot.

(Malfoozat Vol VIII, p-355)

Everything for God's Sake

Likewise if there is a person who is known to be making no show of his good deeds, he will be proved to be really so, only if the occasion arises and he does not make a show of it. But as I have just mentioned, at times, the occasion changes this kind of things (showing off) into good deeds. Look at the congregational prayers; they are also a matter of show. If a man prays in the mosque to show to the people that he is doing some thing good, it will be showing off. But if he does so because God and His Messenger have commanded to pray congregationally in the mosque, it would be a good deed and wonderful Bounty of God. This is why you should be praying in the mosque and at home as well.

Likewise if collection is being made for a religious cause and some body observes that the people are not being properly aroused and they are not showing any interest and therefore he comes forward to be the first person to offer his donation, although it would seem that he is making a show of this good deed of his, but it will really make him deserving of the reward.

God says in the Holy Quran :

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لاتمش فی الارض مرحا

You should not walk in the land haughtily. But the Hadees tells us a certain person was strutting about haughtily in the battlefield. The Holy Prophet, sallallaho alaihi wa sallam, saw him and said : Walking like him is undesirable but at this time (i.e. in these circumstances) God likes it.

(Malfoozat Vol VIII, p-359)

Two Aspects of Life

Believers have been commanded to have two aspects of their lives: Secret and open (Invisible and visible). There are some good deeds that should be performed openly so that others would also be inclined to do them. The congregational prayer is one such good deed. It is performed openly so that others may see the people praying and feel themselves inclined to pray.

Some deeds have to be performed secretly i.e. hidden from the eyes of the people. Tahajjud prayer falls under this category.

There are some people who do good deeds so secretly that if they give charity with one hand the other hand would not know of it. What sincerity can be greater than that? It is a shortcoming with the people that whatever they spend they like the people to know of it. I thank God that there are some among my followers who

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spend a lot (for the cause of God) but they do not let their name be known. Many a time I have received postal packets containing a piece of gold or a ring but without any name and address of the sender. It is not a small thing for a man to reach this stage of sincerity; nor is it possible for everyone to attain to this stage. This stage is reached only when a man has a perfect faith in the Being and the Attributes of God and has a sincere communion with Him. The worldly belongings lose all significance in his eyes and he does not even think of appreciating or depricating the people of this world. When a man reaches this stage, he begins to like annihilation and seclusion and loneliness are endeared to his heart.

(Malfoozat Vol VIII, p-388)

Turn to God

This also should be remembered well that the Prayer (Salat) which truly deserves to be called Salat is based on supplications. A believer very jealously guards against stretching his hands before someone other than God, for supplication has really and truly to be addressed to Him. Unless a man is completely straight-forward and thus prayes to God and to none but God, he cannot deserve to be called a true believer, and a true Muslim.

The real significance of Islam is the fact that all the powers and talents—internal or external—should bow down at the doorstep of God. Just as a huge Engine makes a lot of devices to work, likewise, unless a man subordinates all his actions to the great power of the Engine, how can it be said that he has truly believed in the Godhead of Allah, the Almighty, and how can it be said that while uttering the words

انی وجہت وجہی للذی فطر السموات

he is really straightforward (Hanif). If while uttering these words he turns his heart to God, then, of course, he is doubtlessly a Muslim and a believer and a Hanif (straightforward). But he who turns to someone other than God should remember that he is very unfortunate and he is a person who has been very much deprived (of blessings), for, the time is coming when he will not be able to turn to God, even as a mere matter of show.

(Vol IX p.10–11)

Pray Regularly

I should like to tell you again that if you wish to have a real and true relationship with God, you should be offering your prayers (salat) regularly. And you should so stick to the prayer that not only your body and your tongue but your soul's determination and all your feelings should also become prayer.

(Vol IX p-14)

Think of Your Death

In short, unless a man thinks of death he cannot be inclined towards virtuous deeds. I have told you that sin germinates when the love of someone other than God takes root in the heart and it begins to overwhelm it. That is why to safeguard against sin it is very necessary that one should remember death (that he has to die one day) and he should be pondering over the wonders of God, for that adds to one's love of God and faith; when there is love of God in the heart, the sin is burnt to ashes.

(Vol IX p-16)

Great Morals

God the Almighty has taught us very great morals. We are, rather sorry that we have not been able to display very good morals for you, for, you are not permitted, by your national custom, to take our food. For Hindu guests we get the food cooked by a Hindu friend, but the pity of it is that by so doing, we cannot supervise the cooking.

This is not my principle that we should ill treat someone because of religious differences and the fact is that this kind of ill treatment is not a good thing at all.

As for me, a person who belongs to a different religion is like a sick person; he is deprived of the spiritual health. And a sick person particularly deserves more of sympathy and he must be shown kindness and lenience. If a sick person is ill treated his sickness is bound to worsen. If there is somebody who displays somewhat unstraightforwardness and error, things should be explained to him with love and affection.

We have two great principles: To have a very clear relationship with God and to deal with His servants (humanbeings) sympathetically and with good morals.

(Vol IX p-35)

The Forgiving God

Behold there is none Forgiving and Merciful like God. You should put the whole of your trust in Him and have firm belief that He can forgive all the sins—and He really does forgive all the sins. God says that if no sinner is left in the world. He would create another people who would commit sins and then He would bestow His forgiveness on them. One of the names of God is *Ghafoor*, another *Raheem*.

You should remember that sin is a poison and it is ruination, but repentance and asking for forgiveness is an elixer. God says in the Holy Quran:

إن الله يحب التوابين ويحب المتطهرين -

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(Verily God likes those who repent and He likes those who keep themselves pure).

In everything that happens there is a wise motive behind it. Had Adam not repented after his slip and had he not turned to God, how could he be given the title of Safiullah.

If anyone feels that he is as sinless as he was when he was born, it would be pride that he displays and pride is a sin greater than every other sin—and in fact it is a sin of the Satan. It was the Satan who prided in not having sinned at all and that is why he became Satan.

(Malfoozat Vol IX p-38).

The Fear of God

There is only one way of safeguarding against the committal of sins and that is the fear of God; without this one cannot avoid sins and also without fear there can be no God realisation. When a sword is hanging on the head of someone and he knows it full well that if he does a particular thing, the sword will strike him, how do you think that person would do that thing. If a man has got this kind of certainty about God and His Greatness and Grandeur, it simply would not be possible that he should commit sin. It is not the practice of God that He

should show His face as human beings do. He proves His existence through the manifestation of great signs.

(Vol IX p-52)

Supplicate in Your own Tongue

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While offering your Prayers (Salat) you should supplicate in your own tongue, for, it is by doing so that one feels the real excitement of the prayer. Sura Fatiha is the Word of God, it should be recited as it is in Arabic language, and a portion of the Holy Quran that has to be recited after the Suratul Fatiha should also be recited in Arabic language. The prayers and the Tasbih (Glorification) should also be in Arabic language. All this, in order to feel that the heart is in full accompanyment with the tongue, for,if that does not happen, the prayer would not be worth its name.

Now a days the people offer their prayers in haste as if it was an unwanted and undesirable duty that they had to perform. And after having finished the prayer hastily they begin to offer long supplications. It is an innovation. It is no where mentioned in the books of Hadees that one should supplicate after finishing the prayer. The ignorant people take the Prayer to be a tax and they separate the supplication from it. Prayer itself is a supplication, for, all the troubles and tribulations whether connected with religions or the worldly affairs should be mentioned in the prayer and one should supplicate to God for their removal during the Prayer.

(Vol IX p-54)

God is the Curer

I believe that there is no illness which has no cure. Every illness can be cured. The illness which a physician thinks is beyond cure is actually the illness whose cure he does not know—that is what he really means by saying that the illness (that particular one) has no cure. My experience shows that many illnesses which were described by the physicians as cureless were cured by God, one way or the other. Some patients lose hope of their recovery; it is a mistake. One should never be despaired of the Mercy of God; all cure is in His hands.

(Vol IX p-61)

No Grudge

I like conciliation and when conciliation has taken place one should not give even a passing remark with reference to what had been said before or what had been done before. I swear by God that if some one who had called me *Dajjal* and *Kazzab* (a great liar) and had opposed me in every way, seeks conciliation with me, it would not even occur to me as to what he had said about me. Of course one must not lose sight of the honour of God.

The fact is that he who wants to do good to others can in no case have grudge or rancours in his heart. If he nourishes grudge against others, he cannot do any good to them. Whenever he will find any little thing against his will, he will be bent upon revenge, whereas he should be such that even if he is pierced with thousands of knives, he should not mind in the least.

My advice is that you should remember two things; you should fear God and you should show the same sympathy to your fellow-beings as you would show to yourselves. If somebody commits an offence, he should be pardoned—it should not be that

he is pressed tor it or a grudge is nourished.
(Vol IX p-74)

Abandonment of the world

The abandonment of the world does not mean that one should leave every thing and get to a corner and stay there. I do not forbid you to carry on your work where you are employed or to continue with your trade or to do the farming. But what I say is that a man should be such that his hands should be busy with his work and his heart should indulge in the remembrance of God. One should tread the path of the pleasure of God. He should not violate the commands of shariat in whatever he does. The salvation lies in God being preferred to everything else. As for the worldly people they are very much used to duality; they praise any religion whose followers they meet. Among the companions of the Holy Prophet there were some who were very rich. They carried on their business. Even there have been great kings among the Muslims, who were devoted to poverty and simple life, while sitting on the Royal throne, they used to think of God all the time. As compared with this, the people now a days are very different; when they are inclined to the world they are wholly and solely for the world and they begin to jeer at the religious affairs. They mock at the Prayer (Salat) and they cut jokes with the ablution. They spend the whole of their life in acquiring the worldly knowledge and then they begin to give their opinion about the religious affairs (Something about which they know nothing) whereas one can talk of the deep secrets of a topic only if he has paid great attention to it. These people are quite ignorant of the significance of the spiritual affairs while their hearts have been badly affected by the poisonous worldly moves. (Vol IX p-91)

No Conditions

I say it in very clear words that anyone who gets himself initiated at my hand so that a son may be born to him or he may get desired position—that is, he conditions the initiation with this sort of things—he should leave the Jamaat, not today or tomorrow, but just now. I do not need this type of people, nor God cares for them.

You must know it well that there is another world after this world—and that world will never come to an end. You should make all the necessary preparations for it. The pomp and show of this world will come to an end here on this very earth but as for the bounties and pleasures of the next world, they know no bounds at all.

I tell you the truth that he who leaves everything and comes to God, is a true Believer. And when somebody becomes for God, then it never can happen that God should abandon him. Never you should think that God is unjust. He who loses something for God's sake, gets more than what he has lost. If you give preference to God and do not seek after children, you will definitely get children; if you do not wish for wealth, He will certainly bestow it on you.

(Vol IX p-116)

The Pattern of the Companions

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I say it repeatedly that you should live your lives on the pattern of the Companions of the Holy Prophet, sallallaho alaihi wa sallam, may God be pleased with them. So far as I am concerned, I can only say this thing, whereas it is the grace of God that can enable you to do so. You should always

keep it in mind that all your actions should be sincere; there should be no iota of insincere show, for, you know that if somebody takes copper to the market and tries to sell it as gold, he will be instantly caught and ultimately he will have to go to the jail and thus suffer for his cheating. Likewise, nobody can cheat God; of course it is possible to deceive the people, but not God. He who wishes to become for God, and God to be his, he should come to God like a naked person (i.e. he should not try to hide anything).

(Vol IX p-125)

Understanding of the Holy Quran

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At the very outset, the Holy Quran says:

هدى للمتقين

(i.e. it is guidance for the God fearing).

Thus, in order to understand the Holy Quran and obtain guidance from it, it is very essential to be God fearing. At another place, God says :

لايمسه الا المطهرون

(i.e. it is only the pure people who can touch it). This is not the condition for the acquisition of other branches of knowledge. The acquisition of the knowledge of Mathematics etc., is not conditioned with the fear of God (Taqwa) and righteousness. However a man may be an evil doer, he can learn those branches of knowledge. But so far as the religious knowledge is concerned, a dry logician or a philosopher cannot make any advance in it. He whose heart is impure and has no fear of God, and yet says that he has great religious knowledge, merely tells lies. It is quite certain that he has no share of religious knowledge at all. Fear of God is a necessary condition for knowing the delicacies of religion.

(Vol IX p 151)

Let's be Lenient

God has told us to be kind and lenient. Leave all your troubles and calamities to God Whoever shows patience on being troubled through mischief, and leaves his affairs to God, is never wasted by God. Of course, there are people in the world who will laugh and mock at what you tell them, but you should not pay heed to them. God is there to look after this kind of things. God has not become outdated as an old man through the advancing years. God is the same God who was there in the times of Moses and Jesus, peace be on them. God is the same as He was in the days of the Holy Prophet, sallallaho alaihi wa sallam. His Powers are the same as they were before.

But if you do not act upon what I tell you, you will no more be a member of my Jamaat.

(Malfoozat Vol IX p-165)

What's Good for You

You should pray to God that you may be given what is good for you. At times a person asks for a thing from God because he thinks it is better for him, and he does get it but it adds to evil (mischief) that was already there. Prayer, therefore, should be comprehensive. I pray to God that He may protect you and the real Protector is none but He.

(Malfoozat Vol IX p-242)

No Harsh Words

It is not good to use harsh words in reply to the harsh words of opponents, for the harsh words deprive the discourse of the blessings (of God).

(Malfoozat Vol IX p-273)

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Do not Show Pride

First of all it was Adam who slipped and so did the Satan. But Adam had no pride in him and he, therefore, admitted his fault before God and he was forgiven. As a consequence of this, there is a hope for the forgiveness of the sins. But the Satan showed pride and became accursed. What a man does not possess he ascribes it to himself through pride. The prophets have many talents and skills. One of those skills is the suppression of the self. They do not give importance to their self. It is as if they cause their self to die, Greatness behoves to God alone.

Those who do not show pride—and they are humble—are never wasted.

(Malfoozat Vol IX p-281)

Nearness to God

If you want to hear the words of God (i.e. if you want to be recipient of revelation from God) you should attain to His nearness. But you should remember that this should not be your basic objective If this is to become one's objective I believe it is a kind of shirk (association of others with God), for, in that case the aim of seeking after the pleasure of God and His love would tantamount to be the recipient of revelation or to have visions. With it another desire would be tied together and that would be the desire for fame and distinction among the people; one would like that people should turn their attention towards him. These things are a hurdle in the way of pure relationship and in such circumstances as these the Satan has an opportunity of overpowering the man. He (the Satan) can discern the thinly veiled desires of the heart and moreover, the desires of this kind begin to multiply with the consequence that the satan gets the man undone. Therefore it is very necessary that one should walk on the path of peace which is doing away with the desires (as mentioned before) and turn his attention very sincerely towards God. He should have a clear relationship with God and advance in it and run towards the pleasure of God. He (God) should be the target and his beloved and treading the path *of 'Taqwa* he should do appropriate deeds. Then of course, the practice of God (Sunnatullah) will play its part.

Malfoozat Vol IX p-85)

No Monopoly of Faith

Quite a number of women come to my house and get themselves initiated with the Jamaat. There is, as yet, no arrangement for registering their names as those who have initiated themselves with the Jamaat.

I have observed that some women excel men because of their strong faith. Men do not have the monopoly of excellence. Whoever has greater faith is ahead of—and above—others, be that person a man or a woman.

(Malfoozat Vol IX p-353)

Trials and Hardships

As a matter of fact it has been observed

that the times of trials and hardships are very useful. In the Holy Quran, God has given preference to those who strive hard over the sitters (or the squatters). Those who strive (Mujahideen) are of two types. One, the people who take up hard work in the cause of God and they bear the hardships of this work with pleasure. Two, the people on whom hardships are thrust by destiny and they bear them with patience.

Those who engage themselves in eating and drinking day and night–and they spend the whole of their life like this, and they do not have any bitter experience where they could show patience, are the sitters (Qaaideen–those who just keep sitting and do not strive in the cause of God).

The time which a man thinks to be bad because of bitter circumstances–and he does not like it to be repeated, is really the good time for him, of course, if he passes this time with forbearance and patience.

(Malfoozat Vo IX p-361)

Personal Relationship

Although it tantamounts to repetition but man is negligent. On the one hand he hears advice and exhortation and feels a sort of zeal for the attainment of Taqwa, on the other hand he becomes negligent. The members of our Jamaat should remember that they should never be forgetful of God. They should always ask for help from Him. Man is nothing without Him. You should remember it well that He can cause annihilation in no time. There are various kinds of trials and hardships. It does not behove anyone to become fearless. There can be a hell in the world as well and one may have to face great hardships. It should be remembered well that nobody can avail anybody in the least, when that person is in trouble. No partner can show sympathy unless God Himself holds his hand and removes the trouble. That is why everybody must have a personal relationship with God, which is exclusive to himself.

(Malfoozat Vol IX p-360)

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Be Patient

The members of my Jamaat make a lot of financial sacrifices but God wishes to test them in every way. Now is the time that on being abused they should show patience; this is what they have to do instead of using the sword. They should be kind to the people and it is with good morals that they should express their views. As compared with the towns the people of the rural area are very simple and they do not know much about my claim. If things are explained to them with kindness, there is every hope that they would understand. There is no need to hold open meetings (Jalsas) nor is there any need to stand up in the bazaars to give lectures, for, these things create disorder. It is better to meet the people individually and to explain to them (the claim of the Promised Messiah and his teachings).

(Malfoozat Vol IX p-417)

It Takes Time

Some people come to me and they ask me to make them wali-ullah (friends of God) by just blowing on them; only with this process and within a short period of time they wish their hearts to be cleaned and they desire to reach the heights of the spiritual life. Such people should remember that all these things can be achieved after passing through difficulties and experiencing hardships. They are sure to get these things. A

believer is never wasted by God. If a man can bear hardships of various kinds for the sake of this world–as for example, the farmer gets up at night and ploughs his field and undergoes hardships for this purpose. He does not rest at night, nor he does so during the day time. Rather it is after experiencing great hardships–even after the crop is ready for harvesting–he stays away from his family–he does all this for the gain of this world which is so transitory and will soon be no more. Does he think that religion is such that just by blowing and without passing through hardships he should achieve his object and that it needs no trials and tribulations'.

(Malfoozat Vol IX p-444)

Be Steadfast and Sincere

Trials and tests of every Age are different. The Companions of the Holy Prophet, sallallaho alaihi wa sallam, had to lay their lives down and had to get themselves beheaded. In the days of other prophets there were trials and tribulations of various other types. The fact is that unless a man is steadfast and proves his sincerity by passing through the tests and tribulations, he cannot make any progress and He is not accepted by God. In fact, nothing can be achieved without passing through hardships and calamities of various types.

(Malfoozat Vol IX p-446)

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Sincerity and Perfect Love

The gist of the principle of worship is that one should stand before God and feel as if he is seeing God or that God is seeing him. He should be free from all ideas of associating others with God and he should think of the Greatness of God and of His sustenance. He should pray to God by reciting prayers mentioned in the Holy Quran and the Hadees and also supplicate for other things and ask for the forgiveness of his sins. He should think of his weaknesses and express them so that he can purify himself and have a true relationship with God and is immersed in His love. This is the gist of the whole prayer (Salat). All this is contained in the Sura Fatiha. Look at the words :

ایاك نعبد و ایاك نستعین

(Thee alone do we worship and Thee alone we ask for help).

These words tend to express one's weakness and through them a request for help is made to God. And it is only God to whom the request is directed. After this, the prayer seeks to be enabled to tread the path of the prophets and to receive the bounties that were bestowed on the Prophets and the Messengers–and which can be obtained by following in the footsteps of the chosen ones of God. Next comes the prayer that He may guard us against our following the ways of those who rejected the prophets and the Messengers sent by Him and who created disorder and mischief with the consequence that they had to undergo the chastisement in this very world; they had this very world as the target of their achievements and therefore they abandoned the right path. The real aim of the prayer is supplication and we should supplicate in order to add to our sincerity and the perfect love of God. We should supplicate to Him so that hatred of sin becomes our second nature and our hearts are purified and we are helped by the Holy spirit.

(Malfoozat Vol IX p-451)

Clean up Your Hearts

LET'S THINK OVER IT

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He was Awaited

A holy personage of extreme righteousness who was one of the goldy men and was also honoured with the converse of God, he was following the Practice of the Holy Prophet, sallallaho alaihi wa sallam, and was a Muttaqi and pure to the extreme and was one of those godly men who are drawn by God towards Himself and was all the time busy in the remembrance of God as if he had lost himself for this purpose; his name was Abdullah Ghaznazi. After he had passed away from this world, I saw him in a dream; he was well equipped with weapons like a soldier and a great wrestler; his countenance possessed greatness and grandeur. I made mention of some of my revelations and told him that I had a dream and I would like to know its interpretation. The dream was : I am holding a sword in my hand; the handle is in my hand while the point of the blade of the sword is touching the sky. When I wield it on my right, thousands of the opponents are killed and when I wield it on my left side, thousands of the enemies are put to death.

On hearing this, Hazrat Abdullah, may God be pleased with him, expressed great joy and with great delight and open-mindedness said that its interpretation was that God the Almighty would grant you the opportunity of doing great things. Your seeing that you wield the sword on your right and the opponents are killed means that you will give very conclusive proofs through the spiritual Light and Blessings. Your seeing that you wield the sword to your left and thousands of the enemies are killed means that God will give conclusive proofs against the enemies and these proofs will be based on reason and they will undo all the accusations of the enemies. Then he said, "When I was in the world (i.e. when I was alive) I hoped that God would certainly raise a person of this type. The late Hazrat Abdullah after this, took me to a spacious house where there was a Jamaat of righteous and the people of perfect faith. All of them were very alert as if they were waiting for the orders to carry out a war campaign which was soon to take place.

After this I woke up.

Izalai Auham p. 146

A Clear Victory

The Holy Founder of the Ahmadiyya Jamaat says :

The prophecies with whose fulfilment is linked my truth are that God the Exalted addressed me and said, "You will be overpowered, that is apparently you will be humiliated like the one who is overpowered, and then you will become victorious and the end will be in your favour. We will remove all the burden that has broken your back. This is the Will of God that your Oneness, grandeur and excellence should be made to prevail. God will manifest your face and He will prolong your shadow. A Warner came to the world but the world accepted him not; God, however, will accept him and He will prove his truthfulness with great onslaughts. Soon he (the said Warner) will be given a great country. That is, his acceptance will prevail and a large number of people will get inclined towards

him. The treasures will be opened for him (it means that the treasures of the heavenly secrets will be opened for him, for, the heavenly wealth that the Godly people are granted and which they distribute among the people of the world, does not consist of Dinars and Dirhams (the worldly coins) they rather consist of wisdom and the heavenly secrets). God has referred to this fact in the verse :

يوتی الحکمۃ من یشآء ومن یوت الحکمۃ فقد اوتی خیرا کثیرا

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Khair in other words means wealth. Thus the pure wealth is wisdom to which Hadees of the Holy Prophet, sallallaho alaihi wa sallam, refers in the words :

انما انا قاسم اللہ ھوالمعطی

This is the very wealth which is one of the signs of the advent of the Promised Messiah. This is the Grace of God and to you it seems strange. We will soon show in your lives and around you. That will be the conclusive proof and the victory will be very clear and conspicuous.

Izalai Auham pp. 421, 422

Men's Example

The best way of training the women (for the service of is to give them education and to make them realise their responsibilities that they are expected to carry. I am very sorry to say that there are some Ahmadis who do not give the women their rights which are due to them and yet they want them to go with them side by side in the matters of religion. Whereas unless the women are given their due rights they will continue to be a burden for them and will never share the responsibilities with pleasure. How cruel is the treatment that men mete out to women. They deal with them as if they (the women) have no heart and no brain, nor do they have any feelings or sentiments, whereas God has granted them all these things. This treatment must produce one of the two results: eiher she will become like a dead person and the man will not be able to enjoy her company at all or she will revolt and begin to say that her religion does not give her due rights and she will not like to follow the religion. Why? Why is it that God has given me a heart and He has given me feelings; He has given me reason and power of understanding. Despite all these things the man is not prepared to listen to her and God has given him the right to treat me as he pleases— whether he likes me to treat nicely or otherwise. I have not been given any right to object to any of the things that he does.

If because of this kind of treatment, the woman revolts, she will be considered to be quite justified. She will say that if this is the teaching of the Holy Quran, the Holy Quran cannot be the Book of God who has given me a heart. If this teaching tells me not to make use of my thinking powers then, definitely, this teaching cannot be from that God who has vouchsafed me thinking powers.

In short, she will begin to have rebellious feelings against religion. Some time she might begin to think that may be this teaching has not been given by God; the fault lies with the men. Gradually, she begins to have a feeling of hatred for religion or at least she becomes disinterested.

The responsibility of all this lies on the shoulders of men who because of that bad example, create hatred in the hearts of

women. Thus it can be said that the best way of training women is that they should be educated in religion and they should be given their rights that God has favoured them with. God says in the Holy Quran that women have some rights over men just as men have some rights over women. These are the rights that should be given to them and they should be made to feel that the men are not in the least reluctant to give women the rights that the Sharia has fixed for them. If the women are treated in this way they would certainly be trained better and an awakening would be aroused among them. The fact is that the awakening does not come from without, it comes from within and it develops only when one begins to use one's thinking powers. Nobody can make any progress without realising the responsibilities that lie on his shoulders.

These are the very things that can help in the training of women and their advancement and without these, the women cannot have the full training.

(Hazrat Imam Jamaat Ahmadiyya, the second successor of the Founder of the Ahmadiyya Jamaat, quoted in the Misbah for February 1945).

Women and Service to Islam

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There is another revelation which gives good news, though, some apprehension is also there—and this apprehension is there because it places some responsibilities on the shoulders of the Jamaat and usually there are very few people who carry out their responsibilities. However, last night I felt that God was addressing me. He said, "Islam would make progress provided fifty per cent of the women were reformed". That shows that the women have to play a very great part in the victories of Islam that are destined for it in future, and God has drawn our attention to the fact that if women—may be it means the women living at Qadian—could be reformed, it provides the means for the progress of Islam.

Through this revelation a responsibility has been placed on the shoulders of the members of the Jamaat and that responsibility is that every male member of the Jamaat should pay attention to the reformation of women and girls and try all he can to teach them They should be made to inculcate the morals and they should imbibe the spirit of service to

To get 50 per cent women reformed would mean that 50 per cent men would be in a position to give their services to the cause of for, mostly it has been observed that it is women who stand in the way of men and do not let them serve religion. But if 50 per cent of them are reformed and instead of restraining their men from serving they urge them to do so, that would mean that along with 50 per cent women 50 per cent men would also be in a position—and fully prepared—to serve

And if 50 per cent of the members of the Jamaat could come forward to serve religion and make the required sacrifices, it would be enough for Islam to go forward and make progress; with this much, very good results would be noticed, with the grace of God.

(Hazrat Imam Jamaat Ahmadiyya, the

(Cont. on page 20)

Pray to God With the Help of the Holy Quran

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1. Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. 7 : 24.

2. In Allah have we put our trust. So O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide. 7 : 90

3. Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee. 7 : 127

4. O my Lord, Thou hast bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission to Thy will and join me to the righteous. 12 : 102

5. O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power.

6. Our Lord, bestow on us mercy from Thyself and provide for us right guidance in our affair. 18 : 11

7. My Lord, open out for me my breast and ease for me my task, and loose the knot of my tongue that they may understand my speech. 20 : 26–29

8. My Lord, leave me not childless, and Thou art the best of inheritors. 21 : 90

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(Cont. from page 5)

Huzur particularly stressed the point that the old ones should look after the young ones and also pray for them fervently. The prayer, he said, was very essential. It is only through our strong link with God that a prosperous life can be lived, he said.

Huzur also told the audience that none could become a Muttaqi by himself; everybody needs the help of God for this achievement. That is why God has declared that you should not call yourselves pure; it is only God who knows who is pure and who is not. That makes the prayer still more essential.

Huzur said, "You should pray to God that He may enable you to do all that God wishes an Ahmadi father to do. May He enable the coming generations to see the successful conclusion of the revolution that was set in motion by the Holy Prophet Mohammad, sallallaho alaihi wa sallam. May the human society become the most beautiful and then remain like that for ever till the end of this world. May God enable us to accomplish this and may He enable us to pray to Him and may He accept our prayers so that we may be able to fulfil our responsibilities.

Amen !

(Cont. from page 19)

second successor of the Founder of the Ahmadiyya Jamaat, on the 26th of April, 1929 reported in the Daily Al-Fazl on the 29th of April, 1929).

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9. Our Lord, grant us of our wives and children the delight of our eyes and make us a model for the righteous. 25 : 75

LAJNA AFFAIRS

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Recently Hazrat Sayeda Umm-i-Matin, the President of the Lajna (Central) visited Rawalpindi. There, she addressed a meeting of the Lajna and in reply to the Address of welcome that was presented to her, she said inter alia, "you have made mention of the meagre attendance. I think this is something to which great attention should be paid. The attendance, it must be kept in mind, cannot be satisfactory unless the office bearers and the other members of the Lajna coordinate among themselves."

Having said this much about the attendance of the members at the Meeting, she drew the attention of the audience to the ten specific points about true believers mentioned in the Sura Ahzab of the Holy Quran. She urged the members to be analysing their lives to find out how far they could claim to be in consonance with qualities of the believers mentioned in the Holy Quran. They should always strive hard, she said, to mould their lives to become better. She further said, "It is not enough that you just claim with the word of the mouth that you obey God, this should be evident through your actions, for, it is the actions that spring from the heart. Our satisfaction should lie in our sacrificing all that we have for the cause of God. You should always be in a prayerful mood. Your faith must never waver, be you in adverse condition or in prosperous state of affairs, whether you are in a happy mood or you are sad because you are passing through hardships. You should find an urge in yourselves to do good, for, it is the good deeds that efface the evil deeds. You should remember God much.

While closing her Address she prayed to God that He may enable all of them to inculcate the qualities of the true believers and make them deserving of the great reward that God the Gracious has promised to grant. May God continue this blessing for a long time to come, she said, and may He enable all of us to bring up our children in the proper way, so that they may have deep love of religion. O God let it be that we become for You and You for us.

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Addressing the Nasirat (girls from 7 years to 15 years of age) Hazrat Sayeda Ummi Matin, the President of the Lajna (Central) welcomed them to their Ijtima and remarked that she was very glad to see the young girls attending the Ijtima. All of them share the feelings of one another—that they should attend this function, compete with one another in various fields and learn more of religion. She prayed to God that their feelings may always remain the same and fresh as they are now.

I pray, she said, that you may not only continue to compete in the games, you may also get more and more interested in the field of the religious knowledge and you may also compete with one another in doing good ; you may compete in being clean and tidy and in being hard working. I pray that you may lead others in education and you may know the Holy

Quran more than others. All of you may try to excel others in conduct and character ; all of you may speak the truth, be honest, of good behaviour, helper of poor, giving charity to those who are in need of it ; be kind and friend of humanity. I pray that all this may be as I have prayed, so that this garden that was planted by the Holy Founder of the Ahmadiyya Jamaat may remain fresh and it may flourish and it may give sweet smell and it may never be overtaken by autumn.

My dear young ones ! in order to keep this garden fresh it is of utmost importance that you realise your responsibilities and you have a great feeling for the betterment of the religious affairs. You should have the love of God in your hearts.

You should be fond of acting upon the Commandments of God and more than every thing else you should have the zeal to excel others and realise that if you did not do something, it would harm the religion. For this, it is essential that you should be trained to work from the very childhood. The century of the supremacy of Islam is going to start after eight years from now. The Nasirat who have just joined the organisation will be enrolling themselves as members of the Lajna exactly after eight years. As soon as they become the members of the Lajna a lot of great responsibilites will be laid on their shoulders. That is why my dear and beloved young girls, you should not take yourselves as ordinary girls. You are Ahmadi girls who have to play an important role in the compaign for the supremacy of Islam.

You should be very good and strong Muslim so that you can teach Islam to those who are to be new entrants. You should have very good morals so that you can be a very good example of good morals. It was the good example of the Holy Prophet, sallallaho alaihi wa sallam, that brought about a revolution. It is vitally important for us that we should follow his good example.

Digitized by Khilafat Library Rabwah

Allahumma salli ala Mohammadin wa ala aali Mohammadin.

My dear, you should therefore, pay due attention towards your education-religious education inclusive. Every girl when she reaches the age of the enrollment of Lajna Imaullah should have learnt five parts of the Holy Quran with translation ; she should know the translation of the prayer (five prayers) ; she should have the knowledge of all the dos and don'ts of Islam ; she should have good habits ; her morals should be excellent ; she should be a willing worker. The nation stands in need of you. You should therefore move forward with good pace. You should prepare yourselves fully to carry out the responsibilities that future is going to place on your shoulders. May God help you and your parents and your guardians, and all of us too, to carry out our responsibilities.

U.K. Lajna Imaillah

Hazrat Imam Jamaat Ahmadiyya may God grant succour to him, addressed the Lajna Imaillah United Kingdom ; at the Mahmood Hall, on the 15th of October 1980.

Huzur told the Lajna that the Jamaat had entered a crucial stage of its life and that stage is of great confrontation with the other religions.

Two branches of Knowledge

Huzur remarked that there are two branches of knowledge. One is

connected with religion and the spiritual affairs. The other is connected with the physical body as well as the spiritual affairs. This branch is usually considered to be worldly. God says in the Holy Quran that every Manifestation of God leads the people towards His Attributes and everything that He has created in this universe leads to His Attributes.

All these branches of knowledge are the Signs of God; as also are phrases and the sentences of God. There was a time when the Muslims learnt the Holy Quran, realised its significance, taught it to their children and also told them the deeper spiritual meanings of it. They made their coming generations well acquainted with the two pillars which are based on these signs and on the manifestations of the Attributes of God in the whole world.

The other kind of signs are connected with the words of God i.e. revelation, and they tend to increase our spiritual pace. These are the signs which God wishes the present generation to make their main stay.

Why degeneration

In the early days of Islam there was no power that could withstand it. Every generation held fast to what was really to be held. But later on the things changed There have been ups and downs in our history. The Umayya Dynesty which had once held to the values of Islam degenerated and the Abasides began to rise high. Later on this Dynesty also fell in the deep ditch of degeneration. Of course there were godly people in various countries who continued guiding the youth in the right direction They also later on fell from their high standard.

It is after 700 years that the Foundation stone of a mosque has been laid in Spain. The site is 22 miles away from Cordova which once had no less than 100 mosques. The Christ ans then, won victories there, it was due to the fact that the Muslim youth did not stick to Islam and got themselves deprived of the mutual love and affection. The Muslim Umma can never move on the road of progress without this mutual love and affection. That is why God has taught the prayer:

ربنا افرغ علينا صبرا

The reason is that so long as the servants of God keep their hearts full of His love. He also grants them His succour and the hosts of angels give them every sort of protection.

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The Holy Prophet sallallaho alaihi wa sallam says that the Paradise lies under the feet of the mothers. This Hadees tells us to give due respect to our mothers and to obey them and to follow their footsteps, But this Hadees can be interpreted to mean something else also. That is, if the mothers cannot keep their children on the right path, there will be no paradise for them, nor will there be any paradise for the mothers.

Paradise in this world

Huzur further said, "O ye the women of , if you like to have the paradise in this world, you should inculcate the love of God in the hearts of your coming generations. You should use the talents that God has bestowed on you. The mothers should make use of their wit and intelligence and save their children from the fire of the Hell. They should study the Holy Quran and make their children act on its teachings. There was a time when the enemy attacked the Muslims with swords or spears and with these weapons they wanted to put an end to Islam. The

Muslim children of the age of eight to nine learnt the art of spears and became so expert that they would put an apple on the head of their brother and pierce it with an arrow. When Islam was to be defended with the bow and the arrow, the Muslims got themselves trained in this art. Today we have to fight back the world by holding fast to Islam ; we have to brighten up our brains with the light of Islam ; we have to inculcate the spirit of sacrifice in the hearts of our children ; we have to have an ambition to sacrifice all that we have for the sake of God and for the Holy Prophet Mohammad, sallallaho alaihi wa sallam ; we have to dedicate our lives ; this is how we have to fight back the world. Huzur laid stress on the right upbringing of the children and made a point of praying for them most fervently. He remarked that the battle that we had to fight was the battle for winning the whole world for Islam. Now is the time, he said, that the world will strive harder than ever before, to efface the Islam.

Increase in number

The Holy Prophet, sallallaho alaihi wa sallam, he said, was considered to be only one person going about talking against the idols. Then a few people—weak and poor—like Balal joined him and then they increased in number. Later on they migrated to Medina. Just a few years after that the whole of Arabia began to realise that their beliefs and their traditions were about to be put to an end. All of them joined hands and attacked the Muslims. But the plan of God that was in operation at that time granted victory to the Muslims and the opponents fled from the battle fields and were vanquished. Huzur referred to the laying of the Foundation stone of the Mosque in Spain and said that the Christians were very much perturbed Their newspapers wrote to the effect that the person who had started a small sort of hawking some years back had now started doing big things Huzur told the Gathering that if they would prove themselves to be unfaithful to God and they would not bring up their children as they should, God would bring forward another people to serve His religion—Islam, who would inherit the Bounties of God.

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Supplication

Huzur, before closing his address, prayed to God that men as well as women may be enabled to make sacrifices ; God may grant victory to Ahmadiyya Jamaat and thus make us the inheritors of His Blessings and Bounties.

He told the gathering that there is no doubt that the Ahmadiyya Jamaat is destined to be victorious but the Ahmadiyya Jamaat really MEANS THE PEOPLE WHO HAVE GOT THEMSELVES initiated into the Jamaat and have made a pledge that they will never be unfaithful to their God and will never leave Him.

May God enable all of you do this, he prayed.

JAMAAT NEEDS CAULDRONS

Hazrat Imam Jamaat Ahmadiyya has asked the members of the Jamaat to donate the Cauldrons for the DARUZ-ZIAFAT (which is responsible for the feeding of the guests—day to day guests as well as the guests on all other occasions, the Annual Conference included).

One Cauldrons costs Rs. 2000 - which is almost equivalent of 200 American Dollars.